

Celtic Guide



A SHORT HISTORY OF IRELAND
DUPES & VOUE

THE COMPLETE
ILLUSTRATED
POETRY, SONGS &
DALLIES
Robert Burns

THE VIKINGS

SCOTTISH HIGHLANDERS

MAGNUS
MAGNUSON



THE STORY OF A NATION
SCOTTLAND

SCOTTLAND

WORMALD

THE INTELLIGENT
TRAVELLERS GUIDE TO
HISTORIC SCOTTLAND

Chronicles

THE INTELLIGENT
TRAVELLERS GUIDE TO
HISTORIC SCOTTLAND

From the Editor



Luckily for all of us Celtic/Viking culture lovers, there have been many books written over the centuries that not only give us hints of the basic history of these civilizations, but also give us names. When historical timelines, family traditions, matching names, likely motives, and common sense are combined, a person can often establish the general history of their family, if not all the specifics. I was communicating with the curator of the Andrew Jackson Hermitage Museum a few years back and she said that she has found that family tradition is most often correct in general, if not in specifics. This is because a good tale is hard not to tell, and yet the old parlor game ‘Whisper Down the Lane’ proves that not all the details make it to the end, intact. This is where additional information gleaned from the annals of history can help us better understand the past.

From the *Annals of the Four Masters*, the *Ragman Roll*, the *Scotichronicon*, and other ancient books, to the wonders of the worldwide web, to stone carvings and folklore, the only thing we really need is persistence, and this seems to come with the phenomenon that “the more we know, the more we want to know,” as told to me by a delightful Scottish lady in a pub in the maritime section of Buffalo, New York, during a Celtic music sessions, just a couple of months ago. She was so right!

And sometimes that information comes along at the exact moment we need it.

Every time I tell this next tale, chills run up and down my spine. Back in 2000 my sister and I attended a family reunion, which kicked off a national (actually international) family society. As we returned to her hometown I had the urge to visit a large antique shop located near her house. I had always wanted to find a copy of the poem ‘Lord of the Isles’ by Sir Walter Scott. Even though the web was fairly prominent by then I still could not find a copy online or at any library or book store. When I saw the antique store I thought . . . just maybe.

We spent two hours roaming through the remnants of people’s lives, with me carrying around a book by Scott called *Waverley*. Finally, we ended up in the very small back room and I said that we should be leaving as I still had a long way to drive to my own home.

I laid the *Waverley* book down as I was saying this and my sister asked if I was not going to buy it. I said, “No, what I really wanted was a book of his poems with the poem ‘Lord of the Isles’ in it.”

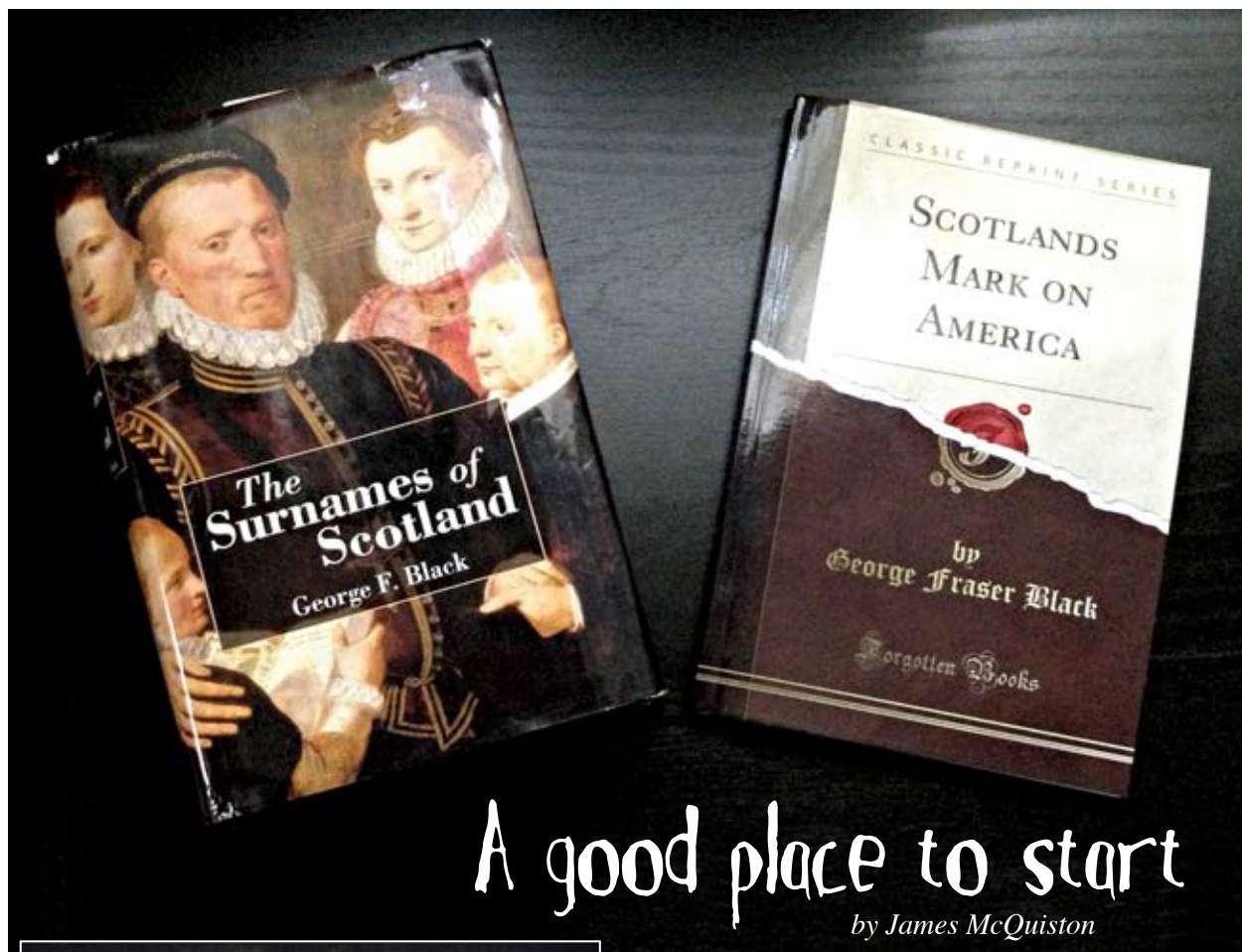
She was passing me at that very moment in this small room and accidentally tripped over six books located in a pile against the wall. She began to straighten them up so that we could leave when she exclaimed, “Jim, I think this is the book you are looking for!”

It was! And it was one of the six books she had tripped over. I opened it up directly to the poem ‘Lord of the Isles!’ Within seconds of saying what I wanted, I had it in my hands.

The poem speaks of my family back in the olden days of Scotland and meant so much to me and now it had miraculously appeared in my hands. This is not the only time something similar has happened to me and I firmly believe that once we open the door to this type of study there are *forces* at work to assist us. At the very least there are *sources* at work.

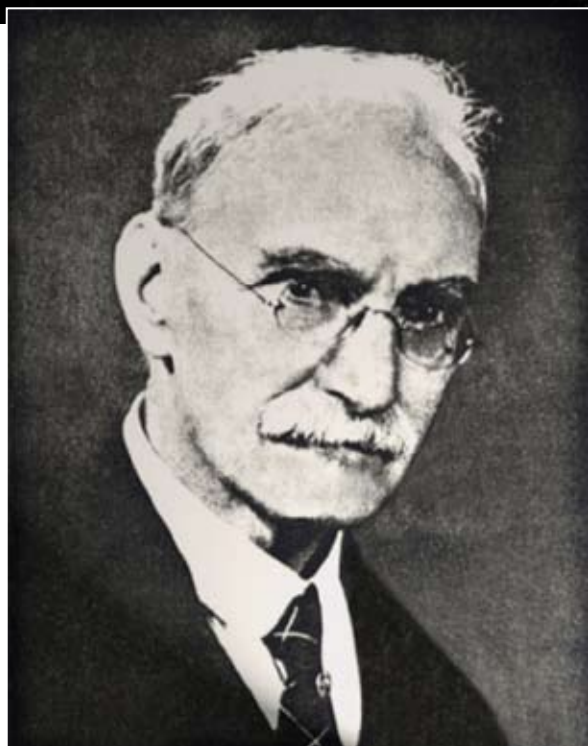
We’d like to think the Celtic Guide is becoming one of those sources and our past issues are chuck full of stories on additional research aids. Speaking of which, past Celtic Guides are becoming available in print. See our ad inside this issue for more information.

Also, don’t miss our latest interview on page 17!



A good place to start

by James McQuiston



George Fraser Black

The author Cervantes once described history as being similar to gazing at a tapestry with the wrong side out. It often helps to totally immerse ourselves in detailed books and records and then step back and imagine, beyond the uncertainty of that view, to develop our own answers to historical questions or genealogical research.

And it sure does help to have a good book to start with. One of the best is *The Surnames of Scotland* written by Dr. George Fraser Black.

Black, (1866-1948), a noted bibliographer and historical scholar (on the staff of The New York Public Library from 1896-1931) spent almost half a century on the research of this masterpiece. He wrote many additional books including *Scotland's Mark on America*, which seems to be a forerunner to the much larger *The Mark of the Scots*, written by Duncan Bruce. What all three of these books have in common is “names, names, names!”

For someone researching their surname or any of the related names from their maternal sides, or of their ancestor's friends, neighbors, business partners or military leaders, it can be great fun to find tidbits about individuals from these and other books – individuals whose names, locations and dates of important events in their lives can often be sewn into your own family tapestry.

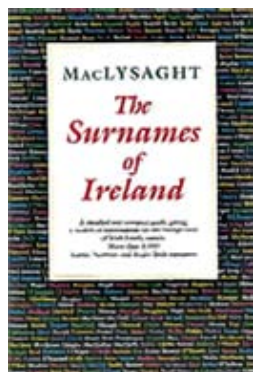
It is like being a detective or like piecing together a puzzle where the pieces don't always seem to fit . . . but then, someday down the road, *voilà*, excuse my French but it all makes sense.

Then we dig right back in for more.

Of course there are dozens of books like these, but this is a good place to start.

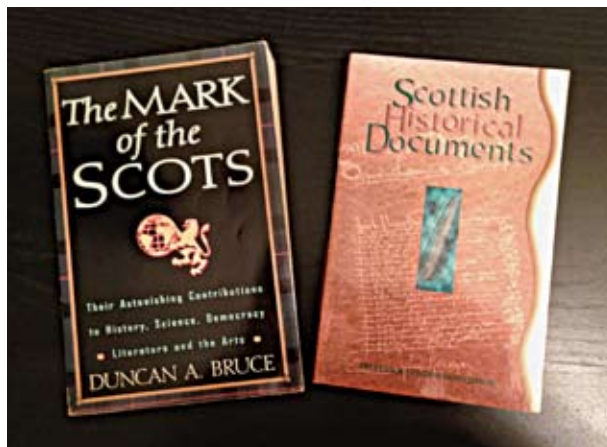
The Surnames of Scotland was first published in 1946, and is a fully documented alphabetical listing of over 8,000 Scottish family and personal names; it is an invaluable resource of information for genealogists, historians and families interested in their Scottish ancestry.

A comparable book, written by Edward MacLysaght, is *The Surnames of Ireland*, first published in 1957. More than 4,000 Gaelic, Norman and Anglo-Irish surnames are listed in this book, giving a wealth of information on the background and location of Irish families. MacLysaght was a leading authority on Irish names and family history. He served as Chief Herald and Genealogical Officer of the Irish



Office of Arms. He was also Keeper of Manuscripts of the National Library of Ireland and was Chairman of their Manuscripts Commission. This book, remains the definitive record of Irish surnames, their genealogy and their origins.

George Black also wrote *Scottish Charms and Amulets*, *County Folk-lore Vol. III: Orkney and Shetland Islands* and *A Calendar of Cases of Witchcraft in Scotland 1510 to 1727*, plus



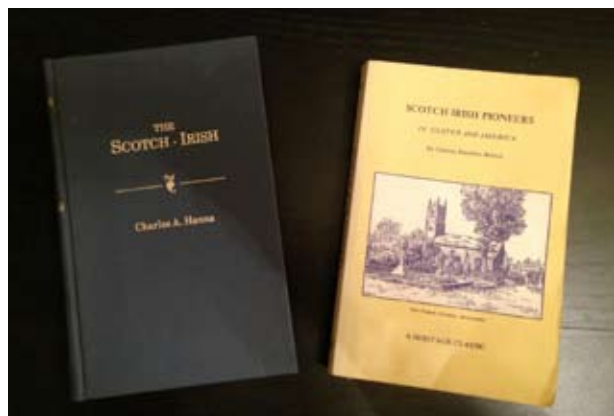
'The Mark of the Scots' seems to follow after George Black's *'Scotlands Mark on America'*, only it is much more extensive. Another great book is *'Scottish Historical Documents'*, which provides not only names but an insight into life in those ancient days.

many other books. When Dr. Black retired, after 35 years with The New York Public Library, he prepared for publication the material on Scottish surnames he had collected over 40 years. Publishers in the 1930s were hesitant to take on a work which they did not consider a "best seller", without a financial guarantee, which the author was unable to provide. In 1939, the prospect of publication in Britain was dashed by the outbreak of war. So, starting in August 1943, the entire work was published by installment in the 'Bulletin of the N.Y. Public Library.' By 1946, the first hard cover version was made available and, by 1993, *The Surnames of Scotland*, containing over 8000 entries, was in its tenth hardcover printing, and came out with its first paperback and first U.K. edition.

This book, and Black's *Scotlands Mark on America*, both share my bookshelves with nearly a thousand other books on Celtic, Viking, and Colonial American history. The cover shot for this month's Celtic Guide is just a small fraction of the topsy, turvy world of my own library.

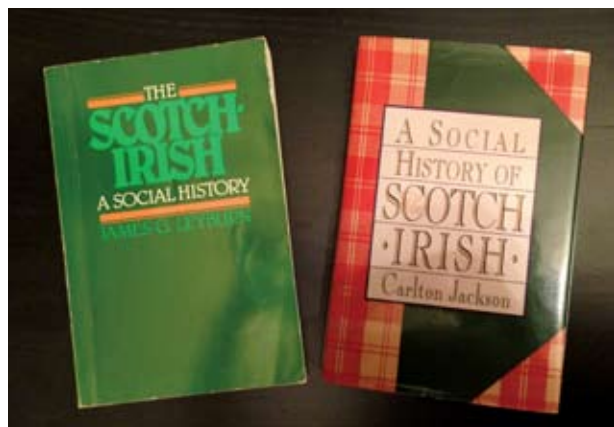
Other great examples that I turn to often include Robert Hanna's two volume set, *The Scotch-Irish*, and Charles Knowles Bolton's *Scotch Irish Pioneers in Ulster and America*. Though these books have the term Scotch-Irish

in their names, they provide many family names from Scotland as well as Ireland.



At left, one of two volumes published in 1902, by Charles Hanna, called *'The Scotch-Irish'*; at right, a great book from 1910, full of Irish and Scottish names, written by Charles Knowles Bolton, entitled *'Scotch Irish Pioneers In Ulster and America'*.

Two more books of similar ilk are *The Scotch-Irish; A Social History*, by James Leyburn, and *A Social History of the Scotch Irish*, by Carlton Jackson. I was lucky enough to meet Professor Jackson in person and corresponded with him several times.



At left is James Leyburn's 1989 book, *'The Scotch-Irish: A Social History'*, and at right is a similarly titled book from 1999, *'A Social History of the Scotch-Irish'*, by Professor Carlton Jackson.

Some of these books mentioned, so far, are available as downloadable PDF files and some are entirely free and searchable, making them an absolute wealth of information and cross referencing.

Some books are not so cheap or easily available. Two that I paid dearly for are *The Peerage of the United Kingdom* and *The Cromwellian Settlement of Ireland*.



'The Peerage of the United Kingdom', by John Debrett, is a four volume set full of names. These volumes were published between 1910 and 1916. *'The Cromwellian Settlement of Ireland'*, by John Prendergast, though not a pleasant subject for many, is a very thick, expensive book, filled with many names, and published in 1868.

As I've said, I have hundreds of books, but when I get an email asking for any information I might have on a certain name, these are generally the books I start with.

A wonderful project, and I suspect a costly and time consuming one, would be to take books like these and enter each person's name into a database, with dates and critical events in their lives, and perhaps even a category for historical timeline, country of origin, or whatever other field one could envision, and then to be able to do a 'sort' on similar names, events, etc.

But then that might take some of the fun out of being Sherlock Holmes, digging from one book to the next through the night, building the story, and presenting it to someone who has no idea what is on its way.

I am not a professional genealogist. I'll leave that to people like Christine Woodcock and Chris Halliday. But I have had people write back to say they cried, sometimes for hours, over the information I was able to provide using the very chronicles you see above.

Henceforth Tales

by Cass and Deborah Wright

Forbes

In the realm of the written word, few other folks can match the workaday Scot in his bone-deep fervor for Reading . . . when time disallows the pleasure of books, there's long been the alternative of periodicals, and what surname commands more prestige in the empire of newsstand publishing than that of Forbes?

Yet way back before the advent of the herringbone and tweed tycoons of this ilk, there were hunters, and warriors, and eloquent, tartan-clad statesmen . . .

The suggested origins of the name Forbes are many (though certainly fewer than for the MacCullochs); one holds this name was first borne by Ochonchar, who, slaying a ferocious bear, took the name of Forbear, later spelt as "Forbes", and pronounced as two syllables. In tribute to this feat, the senior line of the Forbesees carry in their hereditary arms the heads of three bears, in contrast to their clan crest, which shows a stag's head in profile, crowned by the motto "Grace Me Guide".

A variation postulates a hunter who was desirous of proving his courage to his sweetheart, the heiress of a neighboring castle; her name being "Bess", he adopted the new surname to commemorate having killed a predatory bear "for Bess". Others contend that the founder was a royal retainer named Bois, who, on being granted certain lands in reward, heard his king state that they were "for Boice". The name could also, however, be from the Gaelic word *Ferbasach*, "a bold

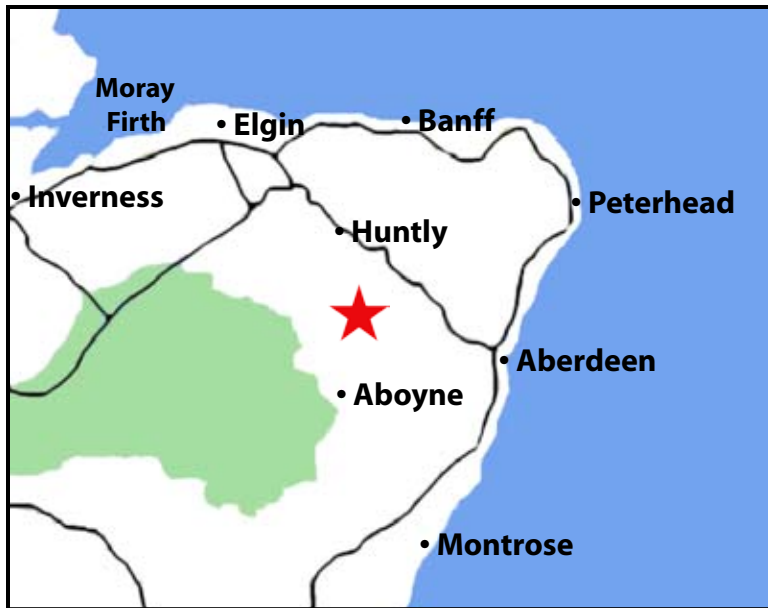
man", or from *Forbhasach*, "bold forehead"; many believe that the Forbesees began as an Irish branch that emigrated to Alba, where the Dalriadan kings settled them in northern areas to awe the native populace of Picts.

In the reign of King William the Lion, John de Forbes held the lands of Forbois in Aberdeenshire. His son, Fergus de Forbes, had a charter of the same from 1236. Fergus's grandson, Alexander de Forbes, was governor of Castle Urquhart in Moray, which he valiantly defended in 1304, against Edward I of England; on its surrender all within were put to sword, except the wife of the governor, who escaped to Ireland, there delivering the governor's posthumous heir.

That son, Sir Alexander de Forbes, emigrated to his new homeland in the reign of Robert the Bruce; his inheritance having been usurped, he was granted other lands instead. He died at the battle of Duplin, in 1332, fighting beside King David. From his son, John de Forbes, all those in Scotland who bear the name can trace their descent.



Forbes Tartan and Shield



the Forbeses and the Gordons, the Master of Forbes married a daughter of Huntly, and not long after, divorced her, as the notorious Bothwell had done to another Huntly daughter, Lady Jean Gordon, so that he might wed Queen Mary, as history well documents.

A later clash between the two clans was more dramatic still: in 1571, Adam Gordon, then Deputy for Queen Mary, ordered all within Castle Corgarf, owned by John Forbes, to surrender. Forbes being absent, his wife, Lady Margaret, formerly a Campbell, refused to

Later in the 1300's, Sir John Forbes of the Black Lip came into power as a most ambitious chief (the Forbeses, styling themselves a 'house' rather a 'clan', would later prefer the title for their leader to be 'Master' rather than 'Chief'), and is recorded to have fathered four sons: Alexander, the eldest heir, who fought valiantly at Harlaw in 1411, and decades later was granted peerage, finally achieving a seat in Parliament; William, who originated the family's longstanding Pitsligo line; John, the progenitor of the industrious Colquhoun branch; and lastly, Alistair Forbes, later to add the designation "de Brux" to his name, held in high esteem for founding the cadet lines of Inverernan, and Skellater.

In Mary Stewart's reign, the feud between the Forbeses, supporters of the Reformation, and the Gordons, upholders of the Catholic faith, came to a head. Adam Gordon of Auchendoun, the Earl of Huntly's brother, defeated the Forbeses in a hard-fought battle; the Earl of Mar gave the Master of Forbes horsemen and five companies of foot to help dislodge the Gordons, who had seized control of Aberdeen. Forbes, though, fell victim to an ambush laid by Gordon, a certain Captain Carr doing great damage to the ranks, and the Master of Forbes was taken prisoner. As a further barometer to the enmity between

consent, punctuating her stand by firing from the battlement and wounding a Gordon retainer in the foot. The enraged besieger responded by torching the house, trapping 27 people within; the tragedy climaxed, though, when the Lady's daughter, choking on the billowing smoke, begged to be rolled in a pair of sheets, and dropped over the wall, on the promise of Gordon's siegemen to catch her securely, and hold her safe for ransom . . . but with grisly delight, her fair burden was received instead on the point of Adam Gordon's spear, her body becoming a trophy of sorts.

The burning of Corgarf had an equally dire sequel: a meeting for reconciliation under mutual truce was arranged between a number of the leaders of the both great Houses, to be hosted in Lord Forbes' castle of Drumminor.

The guests arrived, and all parties sat down to feast. Afterward, a sated Huntly asked his host: "As our business be now settled, tell me, had it not been so done in pact between us, what your intent was to be done here?"

The Forbes chief replied, "There was to be bloody, bloody work, and we would hae the best of it. See, we are seated here one by one, Forbeses and Gordons; had I but given sign by stroking my beard, every Forbes would have drawn his skean out from under arm, and stabbed to the

heart the man to his right and brought ye all to slaughter, just so.”

As he spoke, Forbes suited the sign to the word, stroking down his flowing beard. Instantly, a score of skeans flashed in the light of pine torches, and were swiftly buried in as many hearts - for his kinsmen had mistaken his gesture for the cue to attack, knifing to death every unsuspecting Gordon seated between them.

The two chiefs stared at each other in shock; at length Forbes saying to Huntly: “This be tragedy nae expected, but canna be undone, and this blood wha’ floods this hall of Drumnor will help slocken the auld fire of Corgarf.”

Years later, in 1592, after the Earl of Huntly murdered the Bonnie Earl of Moray at Dunnibristle, Lord Forbes, who had been Moray’s friend, marched with the slain man’s bloody shirt on a spear’s head through his territories, inciting his followers to march in revenge against their arch rivals and enemies, though by that late time the House of Gordon proved virtually unbreakable, politically and militarily.

In the light thereof, wiser captains of the Forbes’ troops undertook to exercise their aggressions against other feudal foes, like the

Leslies, the Setons, and the Frasers.

Beyond their warlike qualities, the Forbes masters, lords and earls were also famed for building many lovely castles, and founding a clutch of cadet branches, such as Boyndlie, Callender, Castleton, Pitsligo, Rothiemay and Culquhunny.

In the 20th century, the descendants of this august old name have built some certain number of banks, and corporations, and publications, and even a personal fortune or two, worth some passing regard . . . not to mention producing a charismatic American presidential candidate, who plays laudably well on the Highland pipes!

This material is just a sampling of one of the 60 clan names and legends appearing in the upcoming book -

Henceforth Tales

by Cass and Deborah Wright

Follow future issues of Celtic Guide for further information about publication details. . . . and thank you for joining us at the hearth !
- DW

The Celtic Guide in Print!

In response to many requests to make issues of Celtic Guide available in hard copy print versions, we are taking the steps to make this happen. The recent May issue was first to go online and is being followed by additional issues. The number of issues available will depend on when you are reading this, but hopefully it won’t be long before all past issues, and each current issue is available. There is very little markup included in the cost of each issue, and costs will vary depending on the length of the issue. We’ve had some months with as many as 54 pages, while the very first month had only 12.

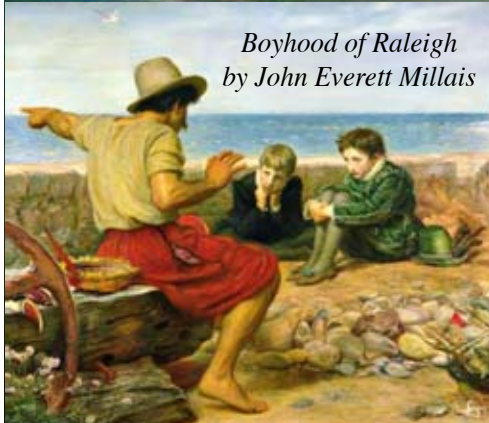
We had no idea the response would be so great for the Guide, or for hard copies. Authors and readers have come out of the woodwork, and we are so proud of the library of articles we have already assembled. And now you can archive them on your bookshelf as well as on your computer.

Go to our website and click on the “Print Copies” tab for complete instructions.

<http://www.celticguide.com>

by Carolyn Emerick

FOLKLORE



*Boyhood of Raleigh
by John Everett Millais*

AND THE FIN FOLK OF ORKNEY

photo of Orkney by Wolfgang Schlick

Folklore is an integral part of any cultural heritage. Sometimes written off as childish fairytale, folklore deserves to be recognized as a valuable treasure trove of information about our own past. The tales and legends of folklore are the result of oral tradition handed down by mouth through the generations. Because literacy was reserved for the upper echelons of society, regular folk used memorization and recitation to transmit knowledge and stories.

Thus, storytelling was an important art form, as well as essential form of entertainment.

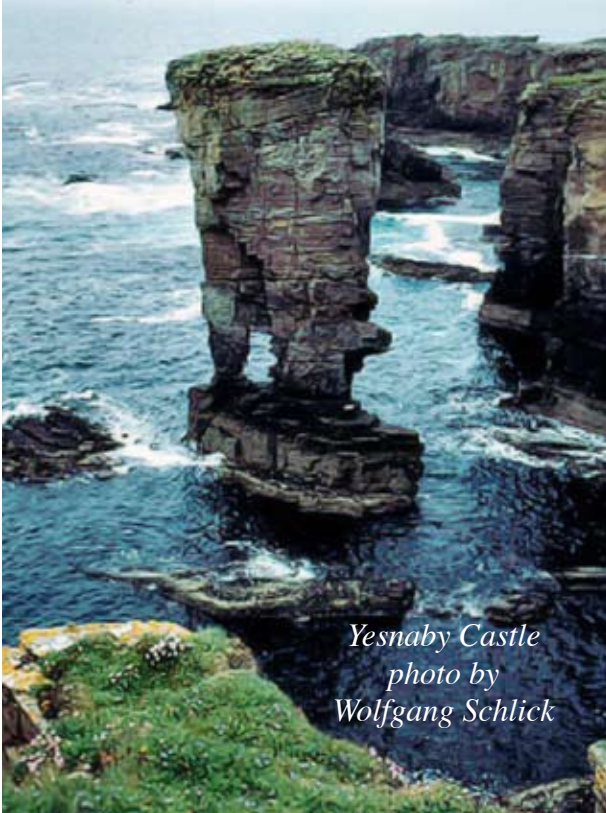
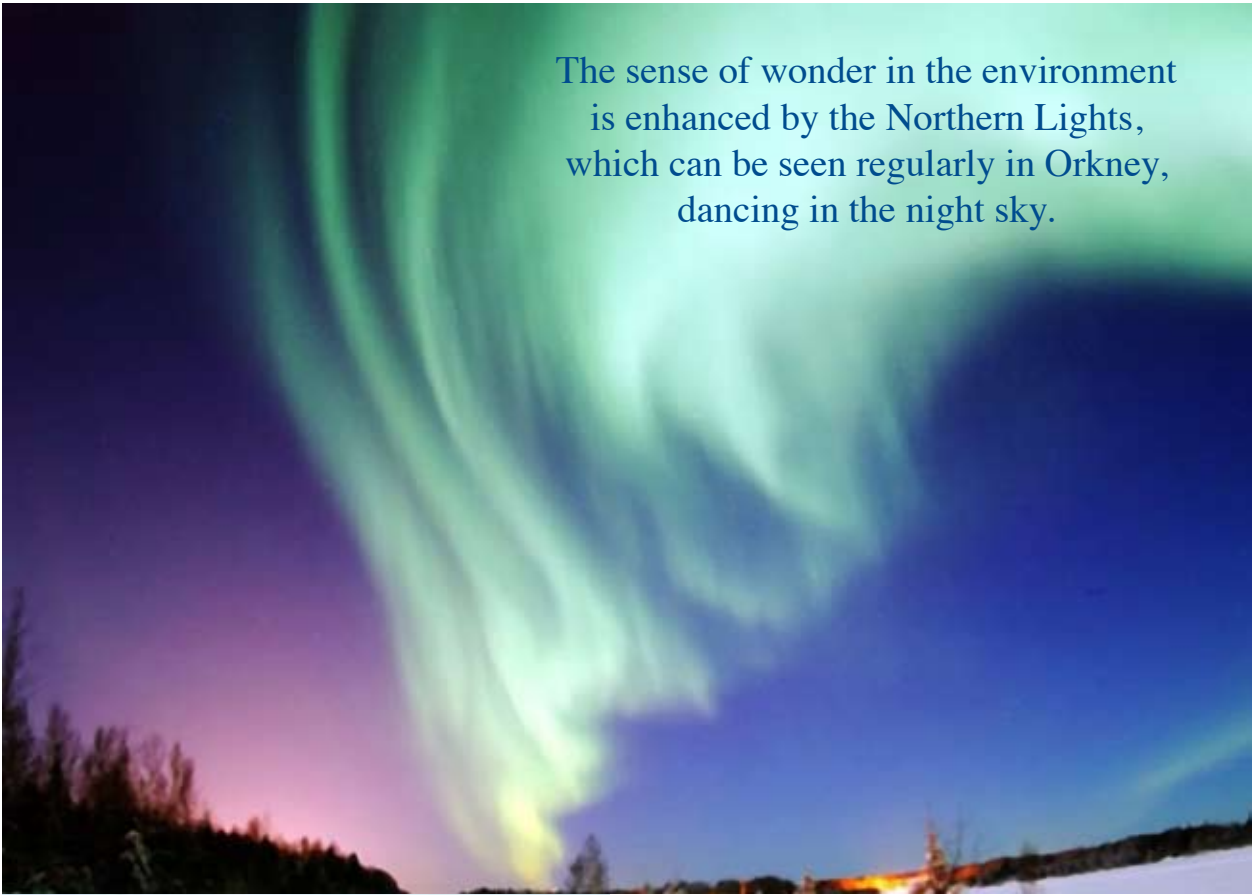
The Orkney Islands possess a folkloric tradition that is both unique and fascinating. As a small archipelago situated at the cusp of the North Sea and the Atlantic Ocean, much of the folklore naturally involves tales of fisherman, sea voyages, and legendary creatures emerging from the waters. Due to the settlement of Orkney by the Norse, the lore of the Islands bears a stronger resemblance to Scandinavian tradition than Celtic.

However, because of the geographic distance from Scandinavia, as well as probable minor influences from the Picts, Orkney's folklore evolved a flavor of its own, with mythic creatures that are not found anywhere else.

The landscape of a place surely must influence the folklore of any region. In folkloric circles, much is said about the landscape of Iceland as an influence on Norse folklore. Iceland is teeming with hot springs, geysers, volcanos, and fjords. This mystical environment, they say, must fuel the imagination to invent tales of elves and their magical dwellings.

How true this must also be in Orkney. There are many cliffs and natural rock formations around the perimeters of the islands. Severe drops highlight the delineation between land and sea. Juxtaposed next to sheer cliffs are deep blue waves splashing against the rock face to one side, and lush green pastures where animals freely graze on the other. It makes for a contrasting clash of texture and colors.

The sense of wonder in the environment
is enhanced by the Northern Lights,
which can be seen regularly in Orkney,
dancing in the night sky.



*Yesnaby Castle
photo by
Wolfgang Schlick*

The Orcadian landscape is also dotted with Neolithic ruins and ancient megaliths. It is not difficult to imagine what manner of magic could be afoot when we imagine ourselves in the center of an ancient stone circle and behold the vivid Aurora Borealis shining in the heavens.

One mythological race of beings which embodies all of the influences discussed above is the Fin Folk, who are unique to Orkney and Shetland.

Just as the landscape is a contradiction between wild waters, harsh rocks, and gentle grasses, the Fin Folk are a contradiction in that their race is that of an amphibious sea people who can step out of the water onto land as they choose, and live comfortably between the two worlds. They are both threatening and benevolent.

Known as powerful sorcerers, Fin Folk can control the weather. They may reward fishermen with pleasant sea waters, or punish them with

treacherous storms. Sometimes, a human may be asked to do a favor for the Fin Folk. If so, they will be rewarded with copper coins. But never silver, for Fin Folk value silver greatly and are loathe parting with it.

Resembling humans in shape and form, Fin Folk could be distinguished from Orcadians in a few ways. Unlike Mer-people, whose bodies are traditionally constructed of a fish tail from the waist down, Fin Folk were fully humanoid (except for their daughters who were mermaids, which is explained below). The Fin Folk were thus named because their bodies were draped by fins that hung in such a way that they fell like the cloth in human clothes. This made differentiating between a Land person and a Fin person difficult at a distance. However, during a face to face interaction, the fins that adorned their bodies would make a Fin person fairly easy to recognize.

Apart from the obvious feature of literal fins, the Fin Folk were known for some other



features. They were said to be very well built with good proportions, and described as athletic. Renowned for their boating ability, Fin Folk traversed the sea without the aid of sails. It was said that they could move from Orkney to Norway with only seven strokes of the oar. And whereas the majority of Orcadians were of Nordic stock, and therefore fair complexioned, the Fin Folk were known to be rather swarthy.

There are some differing characteristics between Fin men and Fin women. Fin men were said to have dark, brooding faces and sad eyes. They, apparently, could make deals with human fisherman, enlisting their help in return for compensation. However, if humans were found fishing in seas claimed by Fin fishermen, woe betide them. Fin men were vengeful creatures and not above boring holes in the boats of trespassing humans. However, they were both vengeful and cunning. The clever Fin men would place the small hole in such a place unlikely to be seen by the fisherman until he was out to sea, and slowly the water trickled in.

Apparently, Fin physiology differs between male and female children. Male Fin children are shaped just as the adults are, in humanoid form. Female Fin children, however, are born with the fish tail of a mermaid, which they wear until they reach maturity when their tail will split into legs. As they develop into young women, the mermaids are enticingly beautiful. Much of the typical mermaid lore surrounds the Fin Folk version. Sailors can be enchanted by the striking beauty of these mermaids and pulled by them into the depths of the sea. But, the mermaids are not all treacherous. For many of these maids, their strongest desire is to marry a human man. If they marry a human, the mermaid will remain stunningly gorgeous for her entire life. However, if she marries a Fin man, the poor woman is doomed to become a haggard Fin Wife.

The Fin Folk had their own kingdom called Finfoelkaheim. Located at the bottom of the sea, Finfoelkaheim was an underwater paradise. It was said to be an exquisitely beautiful place, with sprawling gardens of brightly colored sea plants. Fin Folk lived in houses made of coral. Larger buildings, also made of coral, were adorned with turrets and towers which glistened with pearls and gemstones. Pearls were plentiful in this realm. And, not just any pearls. These were gigantic pearls the size of boulders! There were so many lying about, that they would be ground into glistening pearl dust, which the mermaids used to powder their tails to make them sparkle. In the center of Finfoelkaheim was a dancing hall. It was a brilliant palace constructed of crystal. Phosphorous from the sea caused the crystal to glow with a misty natural bioluminescence. Within the palace was a concert hall with a large stage. The curtains adorning the stage also shimmered and glowed... for they were made of fabric trimmed from the Northern Lights!

There is much more to be said on the Fin Folk. Celtic Guide will keep you updated on

the release of my book, which will explore the Fin Folk in greater detail. In the meantime, stay tuned for another adventure through Orkney in next month's issue.



Works consulted:
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About the author: Carolyn holds a bachelor's degree in Literature and is currently pursuing a master's degree in Library and Information Science, with a concentration in Archives.

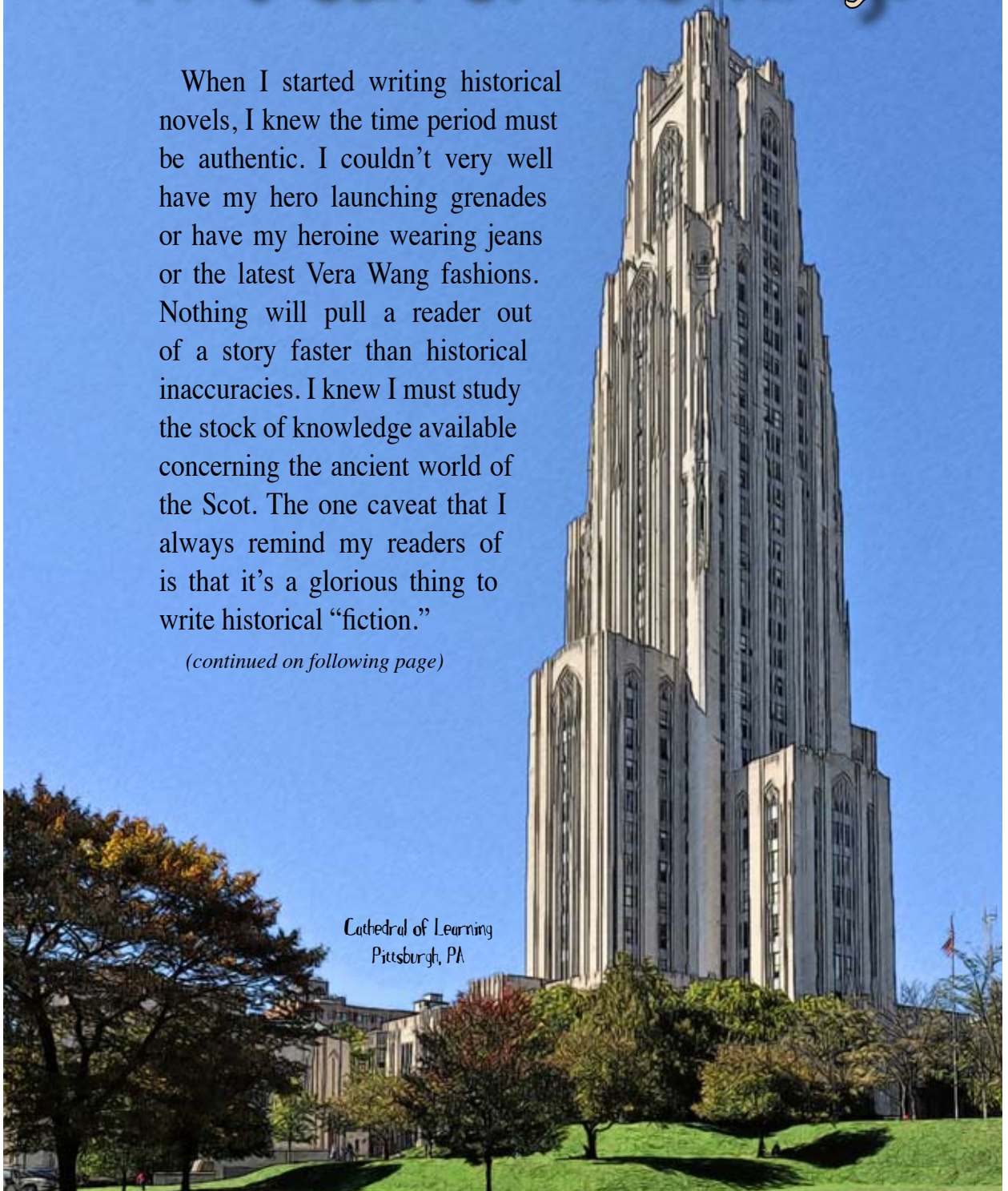
by Victoria Roberts

the stock of knowledge

When I started writing historical novels, I knew the time period must be authentic. I couldn't very well have my hero launching grenades or have my heroine wearing jeans or the latest Vera Wang fashions. Nothing will pull a reader out of a story faster than historical inaccuracies. I knew I must study the stock of knowledge available concerning the ancient world of the Scot. The one caveat that I always remind my readers of is that it's a glorious thing to write historical "fiction."

(continued on following page)

Cathedral of Learning
Pittsburgh, PA



Was there a feud between the Campbells and MacGregors? Absolutely.

Was there really an Archibald Campbell, seventh Earl of Argyll? Yes.

Was there actually a Laird Ciaran MacGregor? No, but you can find him within the pages of *Temptation in a Kilt*.

Was Guy Fawkes really held responsible for the infamous Gunpowder Plot? Yes.

Was Declan MacGregor framed for the conspiracy? No, but he was framed in *X Marks the Scot*.

I think you get the picture.

With the wealth of resources available at our fingertips, you'd be surprised at the information you can uncover if you set your mind to it. Between your local libraries, book stores (please don't rule out independent book stores), the internet, classes, you just need to know where to look to find the information you seek. And sometimes the information may be a lot closer than you think.

Since my main interest is historical Scotland, I started gathering my knowledge by reading books on Scottish customs, researching battles and conspiracies, and drooling over castle history for longer than I can remember.

Not only did I utilize books, but I took Gaelic classes from our own Celtic Guide contributor, Sharron Gunn.

Who knew the Gaels did not cuss? But they certainly knew how to throw curses like stones!

Another helpful hint is to make contacts (social media is wonderful for this) in the country where you want to research. How does this help? You'd be surprised.

While writing my second novel, I needed my heroine (a healer) to push my hero (a rogue) into something like poison ivy to give him a nasty itching rash. I researched the different plants of Scotland and couldn't find a darned thing about this dreaded plant. Sharron Gunn researched her own reference materials and confirmed that poison ivy was not native to Scotland. Our own

Andrew W. Mellon born in Pittsburgh, Pennsylvania, was the son of Thomas Mellon, a banker and judge who was, himself, a Scottish-Irish immigrant from County Tyrone, in Northern Ireland.

Mellon amassed a great fortune and, on November 26, 1921, with aid from the Mellon family, the University of Pittsburgh was gifted a \$2.5 million plot of land and plans for a university building on the site were commenced. The result is the fabulous Cathedral of Learning shown on the preceding page.

One of the study rooms within the cathedral is known as the Scottish Classroom (shown above).

This room was designed by Reginald Fairlie of Edinburgh. The names of distinguished Scots are carved in the ribbon bands of the panels and include David Livingstone who was an African missionary and explorer, Robert Louis Stevenson who authored 'Treasure Island', and Alexander Fleming who discovered penicillin.

A 16th-century Scottish proverb above the blackboard was taken from the Cowgate in Edinburgh and is known as "the Scottish Golden Rule" which reads: "Gif Ye did as Ye should Ye might haif as Ye would."



Cameron Morrison (resident of Scotland and my favorite Scottish photographer) gave me the idea of stinging nettles. Can you see where I'm going?

Be sure to use trusted internet sites when conducting your research. By doing this, I was able to uncover old Scottish logs of "undesirables." Not only did these logs state the crimes of men (and sometimes women) but I was able to read about the punishments bestowed upon these "criminals" during that time frame.

Personally, I also find the elderly to have a wealth of knowledge on subject matter that should not be overlooked. My grandmother

and grandfather used to tell me plenty of tales and customs. My family is one big melting pot of nationalities i.e. Russian, Polish, Czech, whereas my husband's lineage is 100% all around German. History is important. I think we all want our children to know where they come from, and what struggles and sacrifices were made so that they have the life they do now. My husband's family thought this way, too.

My husband's grandmother used to keep a letter in the family bible. Eventually, she gave this information to my husband. This letter had been passed down from generation to generation. Through the use of on-line resources i.e. Ancestry.com we were able to trace my husband's lineage back to Germany in the 1500's. The writing in the letter was a little hard to follow at times, but I thought to share this wee bit of history from my husband's side of the family –

John Conrad and his two brothers emigrated from Germany. John settled on the farm where

George now lives, about 1770 (Doubs, MD). One brother settled in Pennsylvania and the other died soon after landing.

John Conrad had three sisters. They married and went to Ohio.

David was born in 1796. He was married three times, but had no children.

John Conrad was killed during a storm. A tree blew against the house and when he went out to see the damage, a brick was knocked off the chimney, striking him on the head.

Jacob was born in 1804. He also was married three times. His first wife was Catherine and they had two children. Susie married David and they had seven children. Michael married Elizabeth, his second wife was a widow, and they had six children. Jane married William, they had seven children. Mary married James, they had eleven children. David married Aurelia, they had six children. Jacob married Virginia, they had seven children. Lewis married Elizabeth, they had six children. Frank married Elize, they had

He was a Highland Rogue

*—wicked with a bow and
just as wicked with the ladies...*

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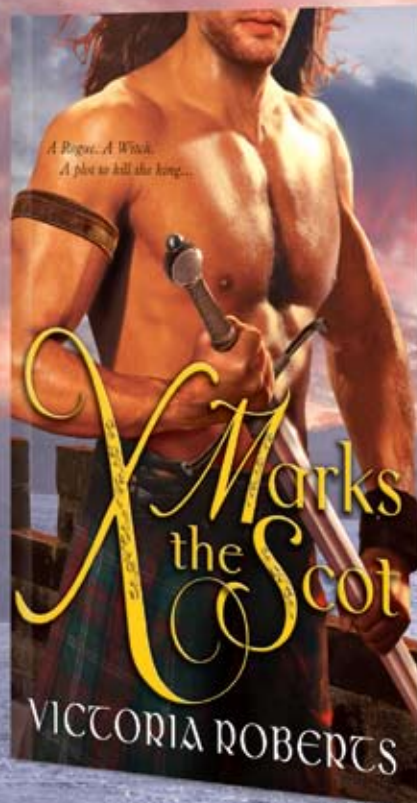
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two children. His third wife was Sophia, they had no children.

He was intensely southern in his sympathies. He suffered considerable loss during the Civil War; in horses, cattle and fencing, during a dash by the Confederate cavalry through the Manor. The Federal forces were stationed at Point of Rocks and hearing the Confederates were at Adamstown, left Point of Rocks and not taking the main road, but across the country, they pulled down the fences as they passed through farms, among them was his farm.

They pulled down his fences, but as soon as they were through, he put up the fences. In less than half an hour, they were retreating back toward Point of Rocks. He heard firing and before he could get away, the retreating Federal troops were upon him. The first barrier in their way after they had run into the Confederate Cavalry, who were returning from Adamstown, was the fence they had only a short time before pulled down. They were being closely pressed

by the Confederates, they came in full retreat.

The first barrier was a gate, this did not seriously stop them as their horses were forced over the gate, which was knocked down, throwing some of the horses and riders, but when the fence was reached, the horses could not be made to attempt to jump over. The soldiers were forced to dismount and he was ordered to help open the fence, which he promptly did. The soldiers threatened to shoot him for putting up the fence, which they had pulled down, but as they were in full retreat and their guns had all been emptied with the first skirmish with the Confederates, they had not time to reload their guns, which probably saved his life.

Lewis was the first merchant here about 1879 and sold liquor and groceries.

The 'stock of knowledge' resides in so many places and can help everyone from the fiction writer to the genealogist, from the historian to the writer of tales for the Celtic Guide!

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Ogham in 3D

by James McQuiston
with Dr Nora White

Celtic Guide Interview #3

As we look to the chronicles of the past, what more ancient and long-lasting records could exist beyond those carved in stone? Stones with traces of the ancient Ogham alphabet are a prime example. Unfortunately time, weather, geological shifts, and vandalism have taken their toll on these relics of the past.

On May 9, 2013, an exciting website was launched at the Dublin Institute for Advanced Studies by Jimmy Deenihan TD, Minister for Arts, Heritage and the Gaeltacht. The website presents a wonderful collection of 3D images, photographs and information on Ogham stones located throughout Ireland – stones which bear this ancient language. It is located at:

<http://ogham.celt.dias.ie>

In this issue of Celtic Guide we'd like to take the opportunity to ask a few questions of Dr Nora White, Principal Investigator on the 'Ogham 3D Project'.

CG: Welcome, Doctor White, to the pages of the Celtic Guide.

Thank you for the invitation.

CG: First and foremost, when and where did the idea for this wonderful digital database of ancient stone carvings develop?

Well, the idea of laser scanning ogham stones, mainly to assist in reading worn inscriptions, originally came from Professor Werner Nahm, Director of the School of Theoretical Physics at DIAS. He approached Professor Fergus Kelly at the School of Celtic Studies and together they endeavoured to turn Werner's idea into

a working project, starting with a conference they organised in 2008 to assess the feasibility of such a project. Later on, the idea developed of making all the available information on each stone (linguistic, archaeological, historical, etc) available on a search-able website along with the 3D models.

CG: How did you, personally, get involved in the project?

I was a post-doctoral research scholar at the School of Celtic Studies when Professor Kelly asked me if I'd be interested in working on the project. My main areas of interest are the language and archaeology of early medieval Ireland so for me it was the ideal project to work on. At the time I was also developing a keen interest in digitisation so I suppose I kind of steered the project in that direction.

CG: What type of data is collected for each stone and how is it digitised?

The data comes from a wide range (and date) of publications on the linguistic and archaeological aspects of each ogham stone. However, our main sources are Macalister's 1945 *Corpus inscriptionum insularum Celticarum* for general information on the stones and McManus' *A guide to Ogam* for the linguistic commentary. Occasionally a name from an inscription can also be tentatively linked to a historical figure. Of course we also scan the stones, photograph them and update reports on their condition when necessary. All of this data is then digitised by encoding in xml, more specifically by using a set of xml guidelines designed especially

for epigraphy called EpiDoc. This ensures the compatibility, sustainability and search-ability of the encoded data.

*Gary Devlin
(Discovery
Programme)
scanning one of
the Ogham stones
at Ardmore in
Co. Waterford
(photograph
courtesy of
Kaaren Moffat)*



CG: What is the approximate age of the oldest stone you have recorded? Are the other stones from the same general era?

Precise dating of ogham inscriptions is practically impossible. The best we can do is offer an approximate comparative dating system based on developments in the early form of the Irish language used in the inscriptions. For example, following McManus and others (in *A guide to Ogam*), inscriptions showing no trace of vowel affection may be dated to the first half, or the early second half, of the fifth century. These include, for example, most of the 10 stones collected together at Ballintaggart in Co. Kerry (see <http://ogham.celt.dias.ie/search.php?ciic=161>).



© Nora White 2012-11-23

The latest examples displaying syncope (loss of internal vowel) have been dated to the late sixth or early seventh century, such as Monataggart I from Co. Cork (see <http://ogham.celt.dias.ie/search.php?ciic=118>).

CG: Is the language, itself, thoroughly understood, or do you anticipate this project uncovering new information about the nature of this form of inscription?

There are still many gaps in our knowledge of the language of this period - all we have are the ogham stones, and their inscriptions are both brief and fragmentary. There is also still uncertainty surrounding some of the letters of the ogham alphabet, which are badly attested (see <http://ogham.celt.dias.ie/menu.php?lang=en&menuitem=03>). We just don't have enough information for a complete picture. Perhaps there will be some new discoveries of ogham stones arising from the attention generated by the project. This could potentially help answer some questions.

CG: What are some of the interesting new discoveries you have already made?

The project is really more about making all of the information on ogham available for researchers and anyone interested in our heritage than uncovering anything new. However, new discoveries or re-discoveries are sometimes made. For example, while on fieldwork in Co. Wicklow we went in search of the original location of the Donard ogham stone (see http://ogham.celt.dias.ie/stone.php?lang=en&site=Donard&stone=48._Donard&stoneinfo=description) now in Donard village but, according to Macalister, found on a nearby farm. With the help of some locals we located and photographed the original site. The 3D data collected hasn't yet highlighted

inscription not already noted by previous epigraphers (mainly Macalister) although it has confirmed Macalister's earlier reading at times when the naked eye is no longer able to do so.

CG: Once you finish cataloging the stones of Ireland do you have plans to expand to other Ogham stones perhaps in Northern Ireland, Scotland, or other countries that might have examples of this type of alphabet?

Absolutely, our ultimate aim is to scan and digitise as many as possible of the ogham stones wherever they are located. Our main obstacle is a lack of funding. The current phase of the project, to scan ogham stones in state care (approx. 1/5 of total in Ireland), is funded by the National Monuments Service. When that is completed we will have to look elsewhere for funding to continue the work in Ireland and across the water in the Isle of Man, Wales, Scotland and parts of England.

CG: What else, in particular, would you like our readers to know about these stones and the Ogham 3D Project?

I suppose the most important fact is that they are our earliest written records in the Irish language and, although they consist almost entirely of personal and tribal names, they are an important and rare source of information on a fascinating period of Irish pre-history when Christianity was taking hold on

the island. The project aims to highlight their uniqueness (alphabet designed specifically for early form of Irish) and importance for both Irish pre-history and Celtic linguistics, while at the same time preserving the inscriptions digitally for future generations.

The Celtic Guide wishes to thank Dr Nora White, and all those involved, for their dedicated work on the Ogham digitising project, and also for this very enlightening interview. Be sure to check out their website.



N	Q	R	I
S	C	Z	E
F	T	NG	U
L	D	G	O
B	H	M	A

At left is an interpretation of Ogham carvings and the letters each represents. Above is the cover of the brochure for the Ogham 3D Project. Their contact information is –

***<http://ogham.celt.dias.ie> • e-mail: ogham@celt.dias.ie
School of Celtic Studies • Scoil an Léinn Cheiltigh
Dublin Institute for Advanced Studies
10 Burlington Road • Dublin 4 • Ireland***

Crop Circles – is there a message?

The county of Wiltshire, England, not only holds the wonders of Stonehenge, and of white horses carved in its chalk hillsides, but is also the leading area for the phenomenon of crop circles. One circle in this locale is thought to be representative of what is considered by some as the most profound mathematical equation in the world (otherwise known as Euler's Identity). Another circle, appearing in 2008, seems to represent the first ten digits of the famous mathematical number Pi.

It has been said that nearly all crop circles appear over chalky soil, and this is apparently true in 54 different countries.

There have been reports of the effect these circles have on soil, plants and wildlife in the area. Some insist that the bending of the plant stalks is not at all like what would occur under any known human method of bending them.

Others say the whole thing is phony, and some people have even come forward as the perpetrators of at least some hoaxes.

One thing we know for sure, the crop circle season is about to go into full swing.

Whatever their source, these elaborate pieces of art mystify many and present a beautiful new collection of tantalizing artwork to the world.

Perhaps the message is simply that wonders still exist, that not everything has to be explained to be enjoyed, and that humankind (or some other mysterious force) is capable of manufacturing mesmerizing designs that delight.

Or perhaps the message is that humankind will never stop looking for the mystery behind the inexplicable.

We, at the Celtic Guide, like that particular attitude, for without wonder life would be pretty darn dull.



Scotland's Other Heritage

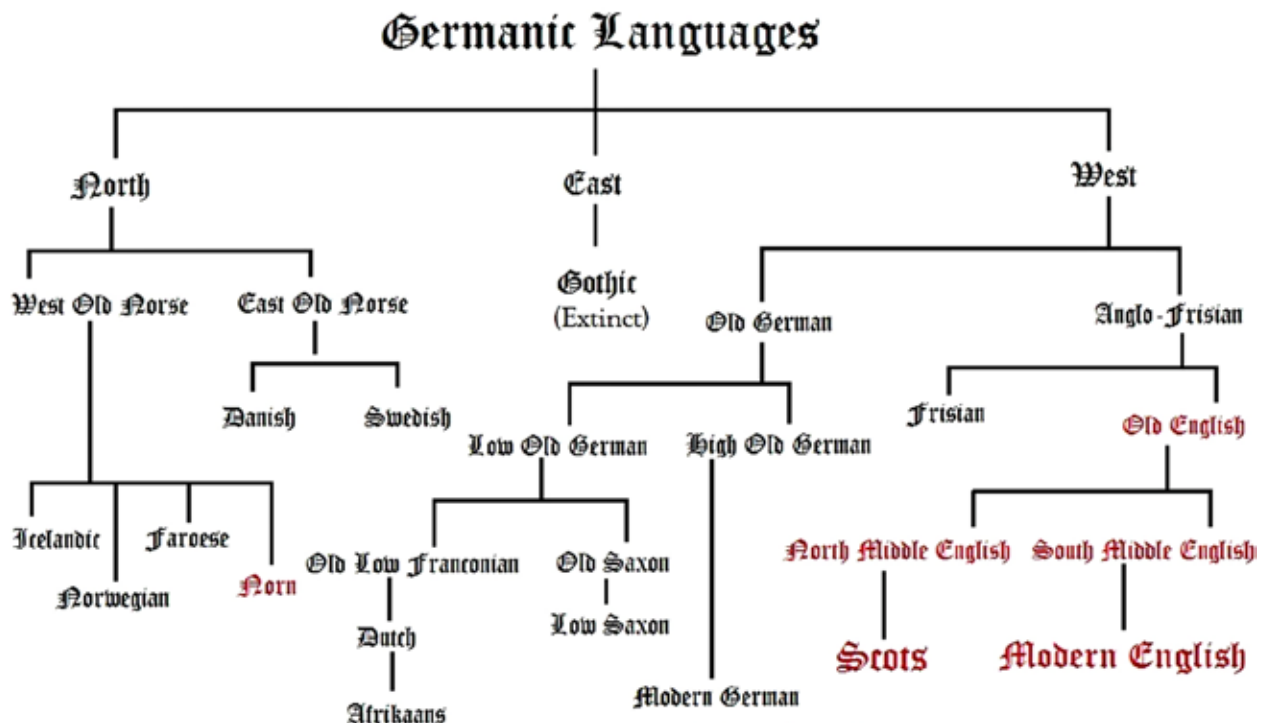
The forgotten legacy of Germanic Scotland *by Carolyn Emerick*

So much attention is placed on Scotland's identity as a Celtic Nation, that we often overlook the other major influences that are a legitimate part of Scotland's history and culture. It would be fair to say that Scotland is roughly half Germanic, but this part of the Scottish heritage is often downplayed while the Celtic side is discussed. Scotland's ties to Scandinavia have been highlighted in the news media recently, especially as the country debates the possibility of independence from Britain. The country is re-evaluating its own identity, and considering historical ties to countries outside of the United Kingdom.

In the May issue of Celtic Guide, we explored Orkney's Viking heritage, and how both Orkney and Shetland were owned by Norway until they were handed over to Scotland in the 15th century. Both archipelagos spoke a Norse dialect called Norn from the time they were settled by

Vikings (8th century) and even after they were handed over to Scotland, when usage of the Norn language began to erode. Use of the Norn language continued on for at least two centuries in Orkney, but was eventually replaced by the Scots language. It lingered longer in Shetland than in Orkney, however. As late as the 18th century, Shetlanders were documented speaking fluent Norn, and many Norn words are still used in regular Shetland speech today. Norn was also spoken in areas of mainland Scotland, particularly in Northeastern coastal regions, such as Caithness.

Another Germanic language widely spoken in Scotland is the Scots language. In my experience, there is some misunderstanding regarding this language. Some people assume "Scots language" refers to Scottish Gaelic. It does not, as these are two completely different languages. Although there is certainly a Gaelic influence in terms of



*Germanic Language Chart, Languages historically spoken in the British Isles are in red
by Carolyn Emerick based on information from www.Scots-Online.org*

loan words assimilated into Scots, the language itself falls on the Germanic branch of the Indo-European language tree, whereas Scottish Gaelic is on the Celtic branch.

Scots language descends from the same mother language that Modern English evolved from: Old English. Again, for those who haven't studied medieval English history and literature, there may be some confusion here. Some people erroneously refer to Shakespeare's English as "Old English". The English used during the Elizabethan era (late 16th century), and subsequently used in the King James Bible (early 17th century), is considered by linguists to be Modern English. Look at it this way, you can read Shakespeare and the King James Bible and make sense of it. It is still our English, albeit an earlier version. If we rewind the clock backwards to Chaucer's day (14th century) and attempt to read *The Canterbury Tales*, we find it a bit more difficult. *The Canterbury Tales* was written in Middle English. It is recognizable to a modern reader, but there are many differences and it takes a bit of background study to interpret it. Now go back further, to the age of *Beowulf*. The epic poem *Beowulf* was written in Old English, which is largely unintelligible to the modern English speaker who hasn't studied the language.

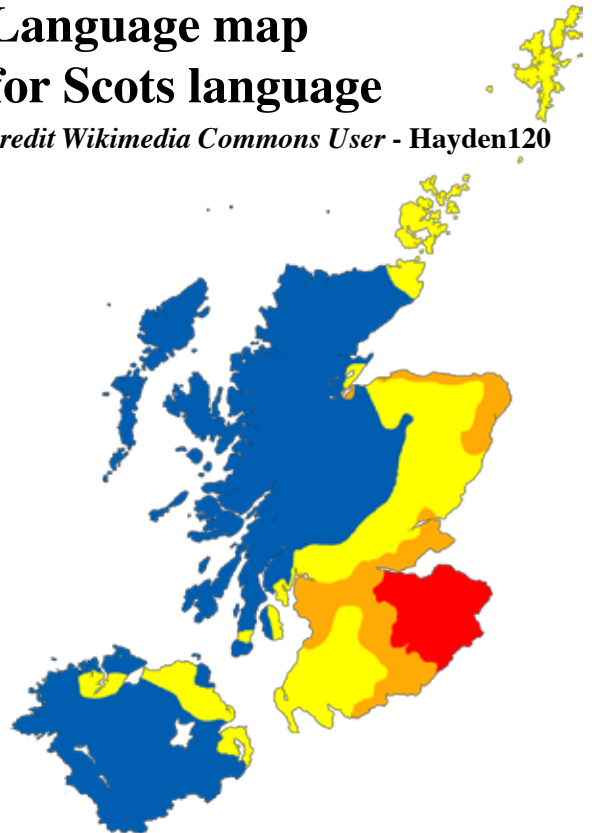
Old English was the language of the Anglo-Saxons who came from the areas of what is now Denmark and Northern Germany to settle in Britain. Their influence on England is well known. England's name is derived from Angle-Land, land of the Angles. However, what many people don't consider is that this tribe was also present in large portions of Scotland. As the Anglo-Saxons settled, and time moved on, their language began to shift between Northern and Southern dialects. The Northern version eventually evolved into Scots, while the Southern version became Modern English.

Some people argue that many Gaelic words are found in Scots, so how can it be a Germanic language? Simply put, Scots (like English) has had numerous influences. The British Islands have had settlers from many language groups,

and this is reflected in the languages spoken there. Just as English is influenced by French due to the Norman Conquest, Scots also contains an influx of words adopted from both French and Gaelic.

Language map for Scots language

credit Wikimedia Commons User - Hayden120



The growth and distribution of Scots in Scotland and Ulster:

- **Old English** by the beginning of the 9th century in the northern portion of the Anglo-Saxon kingdom of Northumbria, now part of Scotland
- **Early Scots** by the beginning of the 15th century
- **Modern Scots** in the mid 20th century

Looking at language maps, it is very interesting to see that Scotland is linguistically divided almost right down the middle. Scottish Gaelic has been traditionally prevalent in the Highlands, islands and coastal regions to the West (the coast that faces Ireland), whereas Scots was (and still is) spoken in the Lowlands, and



the coasts and islands to the East (the side that faces Scandinavia). So we can see that the side of Scotland that would have had more contact with Celtic Ireland retained their Gaelic language, and vice versa for the side that had interaction with Scandinavia.

But, not so fast! Scots language was also spoken in Ireland! The Northeast coastal regions of Ireland and Northern Ireland are home to a version of Scots known as Ulster Scots. Like the Scottish version, Ulster Scots has also been influenced by the local Gaelic languages, so Irish Gaelic words are present in its vocabulary.

As with other European local dialects, there are movements to preserve Scots and keep it from fading to a distant memory like its cousin, Norn.



English, Irish Gaelic, and Ulster Scots
Trilingual sign in Enniskillen, Northern Ireland
by Dean Molyneaux



Ballyhalbert, Northern Ireland

Dual Scots Language Sign

(Parts of Ards Peninsula were settled by Scots in the 17th century)

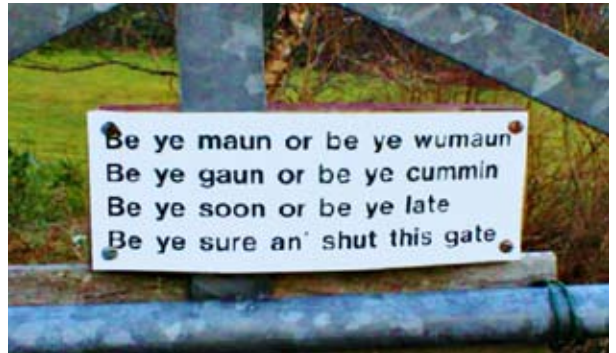
by Aubrey Dale



Newtownards, Northern Ireland

Scots Language Sign by Albert Bridge

In areas where Scots is spoken, it is common to see tri-lingual signage using English, Scots, and Gaelic. It is also celebrated as the preferred language of famed Scottish poet, Robert Burns.



Gate at Badachro, Scotland

Doric Scots sign in a Gaelic Community

by Paddy Heron

So, why is this part of Scotland's heritage minimized in favor of the Celtic side?

My own theory is that due to strained relations with England over many hundreds of years, there was a need for Scottish people to assert their own independent identity separate from the English. Since the English are so strongly affiliated with the Anglo-Saxons, Scotland proudly waved the banner of the Celts in defiance.

The urge to separate themselves as a culture and define themselves as distinct from England meant that their own Anglo-Saxon heritage was downplayed and largely forgotten, while the Celtic side was emphasized.

There is also a tendency to view the Anglo-Saxons as the enemy of the Celts, who pushed them out of England into Scotland, Ireland, Wales, Cornwall, etc.

While this is true, we must also remember that the Celts themselves were not indigenous to the Isles. The Celts came to Britain from Central Europe, and may have killed off (or assimilated into) the indigenous Britons who lived there before them.

Not only that, but the Anglo-Saxon people were taken over by the Normans in 1066. The vast majority of English nobility and landowners from that point on were Norman, while the peasantry remained Anglo-Saxon.

Carolyn is now publishing on

Hubpages!

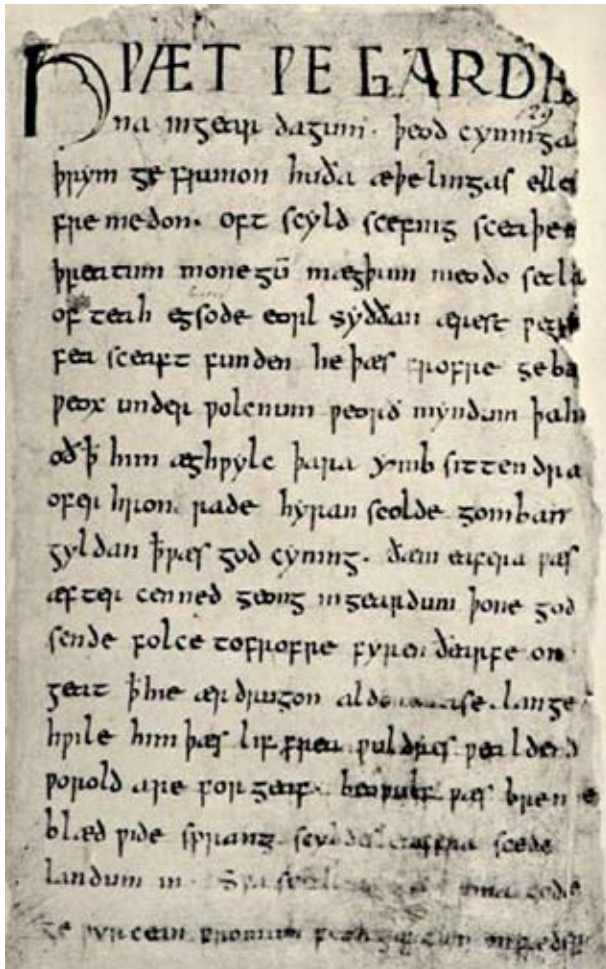
Check out her work at:

<http://carolynemerick.hubpages.com/>

And be informed when new articles are posted by subscribing to her feed on

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www.facebook.com/thatgurlcarolyn



Old English - First page of Beowulf

Therefore, the people responsible for the aggression against the Scottish were the English Normans, who still make up the majority of the English aristocracy today.

In truth, both Celtic and Germanic heritages have ancient and fascinating histories. One is not more legitimate, more important, or more Scottish than the other. Scotland's roots run deep and they stem from more than one tree.

It is important to celebrate all of these influences, and try our best not to allow any of them to fade into a distant memory.

Some works consulted and web articles for further reading:

“The Anglo-Saxon Invasion: England is More German Than It Thinks” by Matthias Schulz, Der Spiegel - <http://www.spiegel.de/international/>

europe/the-anglo-saxon-invasion-britain-is-more-germanic-than-it-thinks-a-768706.html

“English Is A Scandinavian Language” by Trine Nickelsen, Science Nordic - <http://sciencenordic.com/english-scandinavian-language>

“Look North Scotland: A future for Scotland as a populous and accessible part of the Nordic region could be transformational” by Leslie Riddoch, The Guardian - <http://www.guardian.co.uk/commentisfree/2011/dec/05/north-scotland-nordic>

“Scotland Could Join Scandinavia, Warns Official Report” by Fran Abrams, The Independent - <http://www.independent.co.uk/news/uk/politics/scotland-could-join-scandinavia-warns-official-report-711073.html>

“How Scandinavian is Scotland?” by Jon Kelly, BBC - <http://www.bbc.co.uk/news/magazine-16050269>

“Myths of British Ancestry” by Stephen Oppenheimer, Prospect Magazine - <http://www.prospectmagazine.co.uk/magazine/mythsofbritishancestry/#.UZIfTbXVCHg>

“Peoples of Britain” by Dr. Simon James, BBC - http://www.bbc.co.uk/history/ancient/british_prehistory/peoples_01.shtml

“The Norn Language” by Sigurd Towrie, Orkneyjar - <http://www.orkneyjar.com/orkney/norn.htm>

“Norn (Norroena)” by Simon Ager, Omniglot - <http://www.omniglot.com/writing/norn.htm>

“Norn but not forgotten on Shetland” by Mark Rickards, BBC - <http://www.bbc.co.uk/news/uk-scotland-north-east-orkney-shetland-11111965>

“Scots (Scoats leid/Lallans)” by Simon Ager, Omniglot - <http://www.omniglot.com/writing/scots.htm>

“In yer ain wirts - What might we lose if we all began to speak like each other?” By Gillian Sharpe, BBC - <http://www.bbc.co.uk/news/uk-scotland-19869396>

Scots Language Center - <http://www.scotslanguage.com/>

“What Is Scots?” by Andy Eagle, Scots Online - <http://www.scots-online.org/grammar/whits.htm>

So, what's next?

Chronicles - one more notch on our e-publishing belt! Thanks to all who participated. Next month we bring you "Villains!" and the stories are already pouring in, plus we have a great cover illustration drawn by Larry Andrews. Don't forget to look at the print copies of past issues, just in case you'd like to add them to your library shelves. See ad on page 8 for more details. For now, we leave you with the words of the great Irish poet W. B. Yeats, extracted from *The Celtic Twilight*.

One woman told me last Christmas that she did not believe either in hell or in ghosts. Hell she thought was merely an invention got up by the priest to keep people good; and ghosts would not be permitted, she held, to go "trapsin about the earth" at their own free will. "But there are faeries," she added, "and little leprechauns, and water-horses, and fallen angels." I have met also a man with a Mohawk Indian tattooed upon his arm, who held exactly similar beliefs and unbeliefs.

No matter what one doubts, one never doubts the faeries, for, as the man with the Mohawk Indian on his arm said to me, "they stand to reason."

And, after all, can we come to so great evil if we keep a little fire on our hearths and in our souls, and welcome with open hand whatever of excellence comes to warm itself, whether it be man or phantom . . . and do not say too fiercely, even to the ghouls themselves, "Be ye gone"?

When all is said and done, how do we not know but that our own unreason may be better than another's truth? – For it has been warmed on our hearths and in our souls, and is ready for the wild bees of truth to hive in it, and make their sweet honey.

Come into the world again, wild bees, wild bees!

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